THE Hindu Message

A Weekly Review of Indian and World=Problems from the Hindu Standpoint.

VOL. V., No. 18.] Registered No. M. 1304. THURSDAY MARCH 11, 1920. [PRICE : 2 AS. Annual Subscription Rs. 6.

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THE HINDU MESSAGE stands for
(1) The Maintenance of British supremacy with self-government for India,
(2) Co-operation with the different communities of India without prejudice to Hindu Dharma,
(3) Education of the Hindus as an integral part of the Indian Nation,
(4) Advancement of Material prosperity on a spiritual basis and
(5) Dissemination of pure Hindu Culture.

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For *bona fide* students Rs. 3 only. Postage As. 13. Extra.
Single copy As. 2 only.

The Editor will be pleased to consider manuscripts if accompanied by stamped and addressed envelopes. He accepts no responsibility, however, for manuscripts submitted to him.

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A Vision of India.

THE JAVANTI FLOWER (Chrysanthemum).

BY K. S. RAMASWAMI SASTRI, B.A., B.L.

O orbe'd flower with thousand golden rays
Thou shinest like the sun in morning skies.
Art thou in his life-kindling enterprise
His first creation full of radiant grace
Unmatched amidst life's universal blaze ?
Or has himself come in this bright disguise,
Just as his image in the waters lies,
To shine beside our busy worldly ways ?
Thy living gold upon my eyes doth shine;
I touch thy velvet softness and rejoice ;
Thy form illumes my waking thoughts and dreams.
I shall tonight on my love's head divine
Thy beauty see in bright and wreathed poise
Behind her forehead's crescent's golden beams.

Prize=Cempetition Essay.

The subject for this month's Prize-essay is "The effect on the Hindu Society of the passage of the Hon'ble Mr. Patel's Inter-caste Marriage Bill." The subject should be dealt with exhaustively from all points of view and special stress should be laid on the Shastraic point of view distinguishing this from previous legislations such as the Widow Marriage Act the Age of Consent Act and the abolition of Sati and detailing the dangerous disruption that would be caused in the Hindu Society by this enactment. The prize amount is specially raised to Rupees Fifty for the best and most comprehensive dissertation and the Editor reserves to himself the right of publishing in the 'HINDU MESSAGE' essays other than the one that secures the prize if he finds them worthy of publication. If more than one essay is found to be equally good the prize will then be divided equally among them. If no essay comes up to the mark, then consolation prizes only will be awarded at the discretion of the Editor. The essays should reach the Editor on or before the 31st March.

Dreams of the Soul.

BY AN INDIAN DREAMER.

XVII

I am weary of endless search and non-attainment.

I have sought Thee through the gate of the body. But what is its fleeting radiance, its glimmer of glory, compared to Thy Eternal Light ?

I have sought Thee through the gate of the senses. But what are their visionings and pleasures compared to Thy cosmic vision and bliss ?

I have sought Thee through the gate of the mind. But what is its quickness and its illumination compared to Thy Omnipresence and Omniscience.

I have become weary of endless search and have folded my wings of worldly endeavour.

Let me drop into the nest of Thy love. Receive my homing soul and give it the bliss of Thy love.

XVIII

Lift, O lift, me from the depth of sorrow to the height of bliss.

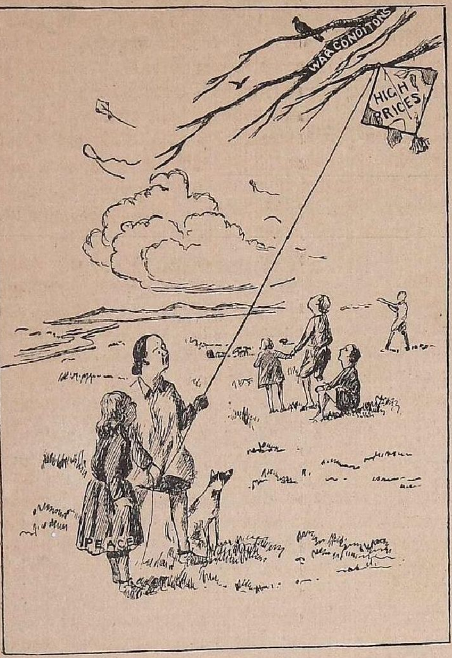
Lift, O lift, me from the depth of ignorance to the height of wisdom.

Lift, O lift, me from the depth of selfishness to the height of unselfishness.

Lift, O lift, me from the depth of blindness to the height of vision.

Lift, O lift, me from me to Thee.

Events of the Week.



HIGH PRICES.

PEACE:—Why Papa! The kite won't come down.

PAPA:—Don't you see these war babies have got it entangled in the branches.

* * *

It is a pity that in spite of the strong protest of the Orthodox Hindus throughout India as expressed in the Press and Platform when the Bill was first introduced, the Inter-Caste Marriage Bill of the Hon'ble Mr. Patel has been referred to a Select Committee of the Imperial Legislative Council. Appearances are such as to lead us to apprehend its final passage through the Council. The Government will not be well-advised in countenancing the passage of the Bill which is sure to shake the faith of a most loyal and devoted section of His Majesty's subjects in the good faith of the professed neutrality of the Government. Even a stranger to our community unlearned in its spiritual lore knows that in India marriage is a sacrament and that any violation of marital laws or usages is a sacrilegious act. How then can our Government pledged as it is, to religious neutrality commit such an enormous outrage on our religion? Our marriage laws are of the very essence of our social polity and hence even if we have our own legislature—really elected and really representative—such a Bill would be beyond the legitimate domain of the legislature. But what is the constitution of our legislative assemblies as they are and even as they are to be? They are a medley of men of all faiths, many of them nominated and many of them elected through essentially unelective methods. What right have they to impose their will light-heartedly on a whole nation? Would our Christian brethren like the Hindu members to carry by a majority a Bill validating bigamy, probationary marriages and marriages for limited periods or terminable at will. This Bill is undoubtedly a serious menace and grave peril to the Hindu religious and social order and must therefore be unhesitatingly thrown into the limbo of oblivion.

When this Bill was first introduced into the Council in the year 1918 we opened our columns to a discussion of its merits and demerits and our readers may still recollect how strong the opposition was to the measure. It was condemned by almost all the religious heads of the community prominent among whome are H. H. Sri Jagadguru Sri Sankaracharya of Sringeri, H. H. Sri Jagadguru Sri Sankaracharya of Kamakotipeetha, H. H. Sri Sankaracharya of Karavir Peeth, H. H. Sri Sankaracharya of Sri Sarada Peeth and several others. It was opposed by the Bharata Dharma Mahamandal of Benares and by all other religious bodies throughout the country. H. H. the Maharaja of Darbhanga as the leader of the Orthodox community, and most of the other Hindu Chiefs and nobles have unequivocally expressed their disapproval, nay condemnation, of the measure in no measured terms. All the papers that take a calm and reasonable view of affairs objected to the measure. Even the *Madras Mail* said "the time is not yet ripe for such a reform and he would be a bold legislator who would face the enormous complications resulting from an attempt to reconcile the contemplated innovation with the already appalling complexities of the Hindu law of inheritance."

* * *

Since the Bill is now in the Select Committee and since we feel strongly with Brahmasri N. Srikantha Sastrigal, agent of the Sringeri Mutt that "it will surely uproot the Hindu religion and plunge the whole nation into an abyss of unparallelled chaos and disorder socially, religiously, and legally," we deem it incumbent on us to open our columns once again freely to all criticisms of the measure. The danger that threatens our society is very real and imminent and unless immediate measures are taken and the voice of the Hindu Community is unanimously and emphatically given expression to, the result will be the passage of the Bill, leading to strange and perplexing social complications which would change the face of the Hindu Society beyond all recognition. We are reprinting all the articles on this subject that appeared in the HINDU MESSAGE in 1918—19 and exhort our Hindu brethren with all the emphasis at our command to lose no time in taking prompt steps to avert the imminent danger. Otherwise, if they indulge in their usual indifference and allow things to take their own course, they may, when it is too late, realise that the Hindu Society has been hammered out of shape. We are awarding a prize of Rupees fifty for the best and most convincing criticism of this measure and request our readers once again to do all they could to prevent this catastrophe and to leave no stone unturned. Our columns are always open.

* * *

The Adyar revelations are not quite surprising to those who know the "Adyar ways." It is most deplorable that one who was supposed to be the spiritual guide of the family should have thus given room for all kinds of talk. Cæsar's wife must be above suspicion. The proposed marriage is after all only postponed. We may be almost certain that some of our honourable members would introduce into the Legislative Council an Inter-racial marriage Bill, for, as it is, it is an individual hardship and are not our legislators supposed to look after individual hardships more than the hardships of the Society? Next week we hope to treat of Adyar in our Notes and Comments.

* * *

This week we are publishing an account of the Madras Fine Acts Exhibition by a visitor specially deputed by us. We were expecting to illustrate the article but as the blocks are not yet ready we hope to issue a special supplement later on, containing illustrations of some of the best exhibits.

The Hindu Message

Philosophic Progress in India—VI.

By K. Sundararama Aiyar, M.A.,

The Yoga system (or *Darsana*) consists of two parts:—(1) a philosophic explanation of the universe; (2) a practical training in the methods of meditation so as to concentrate the mind upon its object to the exclusion of all else. As far as the first part of the Yoga system is concerned, the conception of the universe, its origin, constitution and development is practically almost the same as the Sankhya-Darsana with but one point of difference (to be dwelt on later) viz., the conception of an Isvara. Hence the system of Yoga is known as सेश्वरसांख्य, while its kin and rival is designated निरीश्वरसांख्य. In the Sariraka-Mimamsa, Badarayana has the Sutra—"एतेन योगः प्रत्युक्तः" "By this (viz, by the rejection of the Sankhya Darsana), the Yoga is (also) rejected" (II. 1—3). In his Bhashya on the Sutra, Sankaracharya explains that the condemnation of the Yoga Darsana applies only to the pluralistic theory of reality which is common to it and the Sankhya Darsana, and which is opposed to the Vedic doctrine of the One Existence only without a second. Sankara says.—"द्वैतिनो हि ते सांख्या योगाश्च. नात्मैकत्वदर्शिनः," "The Sankhyas and the Yogis are pluralists, and not seers of the unity of the Atman. But while their theory of reality is rejected as pluralistic and, therefore, un-Vedic, the system of concentration of mind of the Yogis is accepted as consistent with and even necessary for, the Vedic religion and philosophy. While the Sankhya-Darsana is a purely speculative system of doctrine, the Yogis have laid down an eight-limbed practical process by which we can develop the concentration of mind till it reaches the state of Samadhi in which the object alone shines and the person who is engaged in the act of meditation *seems* as if he has lost even the distinct consciousness of his personality. Yogis' advocacy of meditation and of the practical steps by which the power of meditation is developed to its final stage of efficiency is thus a second circumstance differentiating their system from that of the Sankhyas.

The Yogis hold that the following is the principal result of their system of meditation, as stated in the following Sutra (II. 28):— "योगाङ्गानुष्ठानादशुद्धिक्षये ज्ञानदीप्तिराविवेकख्यातेः," "By practising the various limbs (or stages) of yoga, all impurities are destroyed, and then arises the effulgent manifestation of knowledge reaching up to the direct cognition of the Purusha as distinct from the Prakriti" These impurities are declared to be of five classes,—some due to meritorious deeds, some to those which are sinful, but also equally impure in comparison with the state of *Viveka Khyati* mentioned in the Sutra just quoted, with this difference that the former class bring in desirable results and the latter those which are undesirable. They are also impure for the reason that they lead to *Jati* (birth), *ayuh*, duration of life, and *bhoga*, experiences of pleasure and pain, and so they stand in the way of the attainment of *viveka-khyati* to which the practice of Yoga leads by destroying all *karma-vasanas* and their fruits. All this is fully explained in the Yoga-Sutras, viz., I. 5 and 6, and II. 13. We shall here simply translate these Sutras. I. 5 and 6 are as follows:— "The *vrittis* or states of the mind are of five kinds, painful and not painful. (They are) *pramana* (correct knowledge of objects), *viparyaya* (false knowledge); *vikalpa* (a kind of *seeming* knowledge produced by hearing certain words, but without any object corresponding to the words); *nidra*, the experience in sleep of which we have a remembrance in the waking state; *smriti*, remembrance of past experiences." All these vanish, with the coming in of *Viveka-khyati*, due to Yoga-practice.

The Sruti has laid down that the means to the attainment of the highest bliss of freedom are *dhyana* and *Sankhya*, in their senses, respectively, of mental concentration and the direct cognition of the one pure reality. Sankaracharya quotes the following Sruti in this connexion:— "तत्कारणं सांख्ययोगाभिपन्नम्" and then says:— "वैदिकमेव तत्र ज्ञानं ध्यानं च सांख्ययोगशब्दाभ्यामभिलप्यते प्रत्यासत्तेरित्यवगन्तव्यम्" That is, "the words *Sankhya and yoga* (in the above Sruti passage) denote the *jnana* and *dhyana* which is mentioned in the Veda, owing to its suitability to the context." The author of the *Brahma Vidyabharana*, taking the hint thus given by Sankaracharya, explains the Sruti quoted as follows:—"The Supreme Atman from whom they proceed is to be realised by Sankhya (or Sravana, manana, and nididhyasana) and Yoga (upasana)." Even the Sankhya-Darsana regards the Purusha or Atman as "visuddha," "nirguna," (*i. e.*) pure and free from all material association; and the Yogis hold that the various means constituting "*nivritti-nishtha*" or the path of renunciation helps the attainment of *Viveka-Khyati*. Hence Sankara says;—"In what particulars the Sankhya and Yoga systems do not disagree (with the Vedic doctrine), in these particulars their acceptance is certainly desirable." At the same time he declares as follows in the most positive manner:— "तत्त्वज्ञानं तु वेदान्तवाक्येभ्य एव भवति," "The knowledge of the (one) reality, however, can only arise from the sentences of the Vedanta. We thus clearly see that the Sankhya and Yoga Darsanas went astray in their doctrine of reality, because they arrived at it by their independent investigation and reasoning and only referred to the support of the Veda for a confirmation of their views wherever possible.

The Yogis claim that their methods of attaining to Samadhi not only lead to the direct cognition of the object of meditation and to the supreme discriminative knowledge of Prakriti and Purusha which is to lead to freedom from all bondage to matter (*kaivalya*), but that there

is a by-product (अवान्तरफल) springing from it, consisting of the *Siddhis* (or supernatural powers of control over material phenomena and forces) which are described in detail in the Third Pada or Chapter of the Yoga-Darsana. At the same time, the Yogis give the warning contained in Sutra 36 of the same Chapter as follows:—ते समाधावुपसर्गा व्युत्थाने सिद्धयः "They, when springing up in the minds of those who have attained to Samadhi act as impediments to the bliss of Kaivalya, but when they spring up in those whose minds are turned (away from Samadhi) to the outside world, they operate as Siddhis." It is only those who discard Siddhis (even when they appear) that acquire Samadhi (concentrative trance) in full so as all the distractions of the mind are stopped and the concentration of the mind on the object of meditation is so complete that even the person meditating seems to have ceased to exist as an entity distinct from the object.

The Yogis point out that there are *five* states of the mind,—(1) *kshipta* (क्षिप्त) in which the mind is rapidly and unceasingly wandering from one object to another; *mudha* (मूढ) in which, owing to excess of inertia (तमस्) the mind is inclined to slumber; (3) *vikshipta*, (विक्षिप्त), in which the mind is normally given to roving, but is apt, now and then, to become steady; (4) *ekagra* (एकाग्र) in which the mind is one-pointed towards an object. It is also called संप्रज्ञातसमाधि, for the mind's knowledge of the object is free from doubt or confusion, or intrusion of alien elements; (5) *niruddha* (निरुद्ध), the state of complete cessation of all *vrittis* or mental activity. This state is known as असंप्रज्ञातसमाधि, the state of complete liberation or Kaivalya. These stages are reached by a gradual process of development.

The object of meditation is threefold—: (a) *grahya*, various phenomena of experience, gross or fine, (b) *grahana*, the internal organ, (c) *grahitru* (the *chiti-sakti* or knower or self),—see (I. 41). In all these states of *samprajnata-samadhi*, the mind is so intensely concentrated in its object as to lose its sense of separate ness. Sutra I. 17 states the various stages of advance in meditation as follows: (a) *savitarka*, (b) *savichara*, (c) *sananda*, (4) *sasmita*. The *savitarka* includes *nirvitarka*. Both relate to the world of *sthula* or gross objects. We have a knowledge of the order in which they occur, and we distinguish the name and form of each object where the mind is free of these relations, and the object is known as a whole, we have the *nirvitarka* form of concentration. The *savichara* meditation relates to the finer objects such as *tanmatras*, *mahat*, and *prakriti*. The *savichara* includes *nirvichara*, in which the objects are the same as savichara, but without any reference to their *dharmas* or qualifying attributes. The samadhi (or meditation) on the *antahkarana* or internal organ is predominantly of the nature of *sattva* or equipoise and is highly pleasurable (*sananda*) and is called *grahana-samadhi*. Lastly the meditation on the *chiti-sakti* (or the knower) which is wholly *sattvika* without any admixture of activity or inertia and (which is, in its ultimate essence, *satta-matra*, entirely of the nature of reality) is known as *sasmita*. The difference between the *sananda* and *sasmita* concentration is explained as follows by Sri Madhusudana sarasvati:—"यतो यदान्तःकरणमहमित्युल्लेखेन विषयान्वेदयते सोऽहंकारः । यत्र त्वन्तर्मुखतया प्रतिलोमपरिणामेन प्रकृतिलीने चेतासे सत्तामात्रमवभाति साऽस्मिता । "Where the internal organ receives its impressions of phenomena in such a manner as to describe them as related to the ego as its objects of perception then it is called *ahamkara*. On the other hand, where, by being inward, the mind has taken the reverse course and so has been dissolved into the causal form of matter (*prakriti*) and hence there is only the consciousness of existence, then it is called *asmita*" When thus, the highest stages of samadhi are reached, all objects are seen in their true nature, and then the vision or experience of the Yogi is called Ritambhara that which conveys truth alone without any admixture of alien elements This is explained in the Sutra: तज्जः संस्कारोऽन्यसंस्कारप्रतिबन्धी" "The impressions arising from this (Ritambhara) experience is antagonistic to impressions of other kinds." It is when even these samskaras arising from *Samprajnata—samadhi* are prevented that we have *asamprajnata samadhi* (or *nirbijasamadhi*, as it is also called). The Yogi has to make special endeavours. This is stated in the Sutra: "तस्यापि निरोधे सर्वनिरोधान्निर्बीजः समाधिः,' When even these are controlled and got rid of, as all (impressions) are removed we reach the samadhi which is without any seed (of further sorrows of birth, &c.). The means to this attainment of the highest *nirbija-samadhi* is the most complete degree of freedom from desire, i.e., परं वैराग्यम्, as it is technically known both in Yoga and Vedanta.

(*To be continued.*)

Notes and Comments.

Bolshevism is a creed which is primarily and fundamentally based on Karl Marx's teaching that "Property is theft." Capitalism is to be destroyed and replaced by Communism. The Bolshevists of Russia differ from the communists and socialists of the past and present only in their faith in forcible, instead of constitutional, methods for the destruction of capital. In each country there is to be civil war and revolution in order to destroy all class distinctions and to enthrone the proletariat. In truth, when the proletariat assumes control, the state in any form will no longer be needed. For, then, the bourgeoisie will have been overthrown and disarmed, and then war will cease. The proletariat is international, though this idea may take time to materialise in all countries and in all men and societies.

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In all countries labour is to the fore, and is bent on capturing the government and using its powers to overthrow capital and to employ what is called 'direct action' in order to regulate the conditions of industry and distribute its returns according to its own notions of justice or expediency. The Bolshevik creed—*minus* its extravagances—is bound to spread everywhere,

chiefly because the vote has been extended to millions of men who belong to the proletariat and are entirely ignorant of the laws of wealth and politics and who are led away by emotional appeals and attractive programmes which have the charm of novelty and promise the overthrow of class superiority and class control.

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The natural law of inequality of men is ever bound to assert itself in human affairs and relations. All forms of communism, including Bolshevism, ignore this fact and are therefore, bound to fail. At the same time, we are strongly of opinion that the instinct of property is strong in men, while at the same time it is unjust that the rich should grow richer and the poor grow poorer till at last gigantic fortunes should exist side by side with the most galling destitution and intolerable suffering among men. The higher nature in man, with its refined tastes and emotions, should have its own worthy satisfactions and the opportunities needed for attaining its higher aims, and these results cannot be secured without the existence of property of various kinds. The question for solution is how to find out the means and machinery needed to bring into existence a civilisation which will harmonise all these aims, however conflicting, while at the same time fully alive to the need of helping each and every soul to achieve its own ultimate destiny of self-realisation.

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In India alone did the Veda help, even in the early morning-time of the world, to lay down the ideals and build up a fabric of society which while, on the one hand, it recognises the natural law of inequality, also prevents inequalities from assuming a form which will promote strife and animosities among men. Our sages recognised sufficiently early that, if acquisitiveness is a fact of human nature of the most positive and imperative character, unselfishness is equally so in the more evolved nature of the higher man and to some extent even in the lower man. The system of Varnas which originally came into existence as a result of man's *karma-vasanas* in previous births was so arranged that each class of society should not compete with any other in its own chosen sphere of work and be content to get on with the earnings of its own allotted function and work. Thus co-operation and restriction of activity so as not to inconveniently trench on the functions of other classes in society were the basic ideas on which the social fabric was reared. At the same time, every person was enjoined to direct his thoughts heavenward and not to set his heart on the transcient enjoyments of the life here. What wealth one acquired was to be acquired only by *svadharma*; and gifts to the poor were enjoined on all as the special Dharma of the Kali age leading to the spiritually higher worlds above in the empyrean. It is no wonder, then, that social life was characterised by the absence of class conflicts arising from the hatred and envy due to the presence side by side of fabulous wealth and galling destitution and even starvation.

***

It is a pity that the value of this ancient social fabric based on the injunctions of the Veda was not appreciated, as it is not even today, by the British rulers of India. Only the other day we found Prof. Mackenzie, of Cardiff, writing as follows :—"It is not altogether creditable to us, as the nation to which the protection of Indian civilisation has fallen, that we have done so little towards the interpretation and appreciation of this great religious movement" (*Constructive Philosophy*, p. 475). Justice Sir John Woodroffe, of the Calcutta High Court, has also said :—"Indian civilisation has a material body consisting of its Varnasrama-Dharma and Acharas. It is these which encase and preserve the inner spiritual life of which I speak. If these be at present destroyed, that inner life is imperilled." Not only have our rulers failed to do their duty "as the nation to which the protection of Indian civilisation has fallen," but the Missionaries and the secular system of education introduced into this country from outside have tended to undermine *both* the "material body" and "the inner spiritual life" of our civilisation till at last the time *seems* to have come when both are preparing to depart from the land where they had long found their suitable home and habitat.

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If hitherto the people of the West were filled with conceit regarding the greatness of their own social ideals, this can no longer be the case. The present condition of England is enough to convince them that the spirit of Bolshevism has *entered* it, even though it has not yet assumed the form that it has done in Russia. The Bolshevists in Russia are fully aware that the social revolution which is to replace capitalism by communism can only be accomplished if it becomes universal. Their leader, Lenin, is credited with the view that "outside civil war for Socialism there is no possibility for progress in Europe." What a wonderful conception of "*progress*" is here! We make a present of it to those who, in this country, are constantly engaged in promoting class hatreds in order to bring about an anarchical social disturbance and destruction.

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Sir John Woodroffe has also well said :—"In reforming movements there is a danger of endangering what should be preserved. This is the more to be guarded against seeing that India is faced with an alien civilisation awaiting every weakening in her religious and social structure to introduce and make therein a home for itself. Once ferment is introduced into the body of an already weakened organism, it will work until it has destroyed it. In the face of a common antagonist, let all internal differences cease." But our heaven-sent reformers, prophets, leaders of all kinds are above all such common-sense considerations of a petty character. They only care to destroy what they call the "political and religious domination of the Brahmins." There are others, again, who come forward to declare from their exalted seats of office and with a wonderful "judicial" insight into the conditions of the world that it is "not possible to stem the tide of democracy" and "set up in India alone the rule of the priests." Does this gentleman know clearly what is meant by the expression "the rule of the priests"? The British are the rulers of India,—especially, the bureaucracy of British officials. If the "rule of the priests" were prevailing in India, this gentleman would have owed his exalted office to them, and not to His Excellency the then Governor of Madras. Surely, the Governor of Madras is not the representative of the "rule of the priests" of India!

***

The late Swami Vivekananda once declared :—"We have to revive the old laws of the Rishis." But the gentleman to whom we have just referred says :—"Your ancestors should have no voice in adjusting our rules of life in the light of the new facts of the day." What are these "new facts of the day"? We have referred to the Bolsheviks of Russia, and the Labour revolution threatened in England and elsewhere. Are not these "new facts of the day"? Why should we import what he calls "the tide of democracy," when it produces such Dead Sea fruit as we see poisoning social life in the West? This marvellous and heaven-sent leader and reformer says :—"I respectfully refuse to follow even Srutis and Smritis; because to follow them means to higher castes extinction." At the same time he says that "the communities of a nation must live on a footing of

equality." If all communities are "on a footing of equality,"—does that not mean "extinction to the *higher* castes which he wants to avert"? But, after all, under the present rulers of India, are not all communities "on a footing of equality," politically, industrially, educationally, and even socially? The Brahmins enjoy no privileges, except in some temples as pooja-makers. Such Brahmins are not thought much of by the higher kind of Brahmins and have no social status of equality with them. It is curious that he speaks of the Brahmins as being "weighed *down* as we are," and of other communities as "not weighed *down*." Then it is the other communities which are "higher," and not the Brahmins! Another strange thing is that he wants to save the "higher castes" from extinction, and yet he says that "caste must go." Again, he says that "Religion in Southern India has taken a form which has very little sanction in the Vedas or Upanishads." Then he must be in love with "religion io Southern India,"—for, in another place, he says, "I refuse to follow even Srutis and Smritis." He says,—"I do not know whether Gita and Sankara's works laid down that caste must be observed inflexibly." Then, please do not talk about what you do not know.

* * *

In our view we shall do well to carefully consider the social conditions, of danger and trouble in the West, and then be warned by true counsellors of wisdom from acting hastily and unwisely, and not by men who take to strange courses and talk under the influence of ignorant passion and prejudice. They do not evidently know how to examine their own minds. For they say:—"It is not humanity alone that impels me to counsel you thus. It is to some extent self-interest and love of country." "Self-interest *to some extent*,"—is perfectly unintelligible to us. And after all it is one which seems to harmonise with "humanity" and "love of country"! Let us have a full explanation of this "self interest to some extent." We would also ask this gentleman and others like him to fully acquaint himself with what Manu, Parasara and others say regarding Dharma, before he begins to preach what he calls reform.

* * *

The truth is,—that our so-called leaders have not the true light of knowledge to guide them and hence they are driven hither and thither, by waves of passion, by moods of "self-interest," by gusts of "humanity and patriotism." Let us beware that we do not incur the risk, which is so real in the West, of setting up the dictatorship of the mob. The great English writer and leader of thought,—Mr. Frederic Harrison, now in the ripe wisdom of his ninetieth year, but still possessing in full the unclouded vigour of his sturdy intellect,—writing in the very first para of the first of his new series of articles called "Novissima Verba" in the *January* number of the *Fortnightly Review*, says of the Europe of today:—"Kingdoms, constitutions, Churches, peoples are in chaos. Above all, the relations of the great and small nations, of Capital and Labour, of trade and taxation, of the state and the citizen, seem about to convulse civilisation." Let us, then, be forewarned. Let it not be with us,—a case of the blind leading the blind: 'अन्धेनैव नीयमाना यथान्धाः', is the warning of the Upanishadic wisdom. Let us still continue to obey the "eternal oracles" of the Vedas and the sages who gave us the wisdom of the Smritis. Let us preserve our equanimity, and then the trials and tribulations of today will pass. Let us beware of the blind guides whose fantastic counsels will only tend to the introduction of disturbances and convulsions similar to those which are threatening to drown the civilisation of Europe into the yawning chaos of sensuality, sin, and anarchy.

Social and Religious.

Upasana.

Worship in all its phases.

BY SWAMI DAYANAND.

(concluded.)

The Sanatana Dharma divides worship into five graded classes (according to the spirit of Bhakti of the worshippers). At the bottom of the ladder comes the worship of elementals, departed spirits and dark powers generally confined to the lowest and the most undeveloped souls. Next comes the worship of Rishis, Devas and Pitris. The other three classes of worship count among their followers those who are direct worshippers of the Supreme Spirit or Divine Light in progressively higher manifestations. The third class, comprises worshippers of the Avataras. The fourth class has its worshippers among the rank of those who rise to a higher conception of the glory of the Supreme and worship Him in His Saguna forms, that is, the Form possessed of attributes. The fifth is the highest class of worship including worshippers who meditate on the Nirguna aspect of the Supreme, the one to which no attributes apply and which only conveniently is conceived as Sat-Chit-Ananda. The Lord has two distinctive types of powers (vibhuti) Sattva and Tamas, good and evil, pure and impure, which are characteristics respectively to the Deva and Asura hierarchies, allegorised in the story of the war between the Devas and the Asuras, highly coloured descriptions of which are to be met with in the Vedas and the Puranas, the well-known religious literature of Hinduism. The elementals (bhutas) and the departed spirits (pretas) referred to above possess a natural affinity to the Asura powers and the worship of these beings, who are sinks of iniquity, is naturally the lowest and the most degraded imaginable. The Rishis, the Devas and Pitris are the natural possessors of the Lord's Sattvic or beneficent powers; their worship is of a vastly superior order and is helpful to the followers of the path of Jnana.

Philosophy of Avatar—incarnation. According to Hindu Sastras life evolution in this planet exhibits four fundamental types which may also be regarded as corresponding stages through which the life impulse has to pass on its journey to the human kingdom, the crown of nature's constructive efforts. The first is the vegetable type of which the distinctive characteristic is the evolution of life by sprouting from the soil. The second and next successive type is the sweat-born, at which stage, life evolves by crudation from other organic lives. The third type is furnished by oviparous or egg-born life, and the fourth by the viviparous mammal life, the last containing two subordinate types viz. animal and man. The Rishis have propounded the doctrine that the Lord of Universe exists in sixteen expanding kalas or digits of manifestation that one digit of his life manifests itself in the vegetable kingdom, two in the sweat-born, three in the egg-born, four in the animal and from five to eight in the human, according as we pass from the savage at one end of the scale to the highest evolved stage at the other. The Lord's manifestation in His Avataras range from nine to sixteen digits, and the Shastras speak of ten-digit, twelve-digit and fourteen-digit Avataras as well as the Full (Purna) Avatara in whom sixteen digits are present.

The Saguna Upasana.—The worship of Vishnu, Surya, Sakti—(Prakriti,) Ganesh and Siva is worship of the Saguna Brahman. The Rishis of old who were masters of practical psychology and before whose gaze the past and the present and the future lay revealed as an open book, knew that the impure and un-

developed human mind cannot grasp the transcendental infinity of Nirguna Brahman void of attribute and form. Their creative imagination, accordingly constructed certain images (murtis) embodying various aspects and attributes pointing to Brahman, calculated to provide something at once concrete and inspiring to the spiritual cravings of the soul. The worship based on the contemplation (dhyana) of these images, is, in truth worship of the Saguna Brahman. Saguna worship is divided into five classes. It has its origin in the fact that the Devas (Vishnu, Surya etc.) who represent the different aspects pointing towards Brahman are five in number. The origin of this five-fold worship lies in the five primary tattvas (elements) which enter into the constitution of man in varying proportions, so that in some there is a preponderance of Akasha, in others of Vayu, and so on. It is to the fundamental fact of the human constitution that we owe the creation of the five Devas together with the five distinctive systems of worship pertaining to them. We can form some idea of the Greatness of the Vedas and the Puranas if we try to realise the profound ideas that lie behind this five-fold system of saguna worship.

A beautifully suggestive illustration of it is supplied by the picture of Vishnu, His consort Lakshmi at His feet, holding a conch, a discus, a mace, and a lotus in His hands, asleep on the serpent Ananda on the Karana waters. The aggregate of Samskaras (potencies) with which the Universe goes into Pralaya is the Karana ocean at the dawn of creation. The Supreme self is beyond and above all the tattvas of which the subtlest is Akasha representing the final limit of matter which can be grasped by the human mind. The all-pervasiveness of Akasha may help us to realise the omni-presence of the Supreme Self; wherefore the picture shows Vishnu asleep on the serpent Ananta,—the Infinite rolling itself in an uncreate state, the Maya Sakti, as Nescience overpowers the Jiva (the organic life-unit) but is controlled by Ishvara; whence the picture represents Lakshmi at Vishnu's feet which symbolises Her submission to Her Lord. Vishnu as the bestower of the four chief ends of human existence, holds in His hands a conch, a discus, a mace, and a lotus which symbolise Dharma (righteousness) Artha (riches; worldly prosperity), Kama (desire) and Moksha (liberation). In this way all Saguna Images of the Supreme Self and all Images of the Devas and Devis are to be understood as concrete and visible representation of ideas. Worship which rests upon and derives its inspiration from the world of ideas and their profound spiritual import is Saguna worship. Nirguna worship of which the Upanishads speak, is meditation on the Supreme Brahman as pure Sat-Chit-Ananda, transcending sll ideas.

To ensure fixity of the mind in order to realise the Nirguna Brahman in the long run, four graduated stages of meditation have been laid down, consisting of (i) Sthula dhyana which is meditation on some externally visible form as representing the Supreme; (ii) Jyotirdhyana which is meditation on the inner Light; (iii) Bindudhyana which is meditation on the mystic point; and lastly (iv) Brahma dhyana which is meditation on Brahman. The first form of dhyana (contemplation) is none other than that of the Saguna Brahman which has been spoken of before. The second is meditation on the Light in the heart with a view to energise it so that it may be responsive to the chit aspect of Brahman. The third is meditation in the state of pure sattvaguna on the chit aspect of Prakriti which is revealed to the gaze of the Yogi who has reached a high level of development. The fourth is meditation on Nirguna Brahman which is beyond all Tattvas and which transcends mind and speech.

It will thus be seen that in the Sanatana Dharma different systems of worship have been devised to suit the requirements of men in different stages of mental and spiritual development. Herein lies its greatness and its remarkable comprehensiveness.

Yoga is restraining the modifications of the mind. When this is accomplished the Supreme Self spontaneously manifests itself in the heart. As the reflection of the sun is blurred and distorted when the surface of the water is agitated by the wind and is clear and full when the agitation has ceased, so in the heart of man there can be no clear reflection of the Supreme Self so long as it is agitated by the modifications of the mind. When by a proper practice of the eight progressive steps of Yoga the modifications of the Yogi's mind have been completely stilled, the Chit aspect of the all-pervading Supreme Self is revealed in his heart. The Rishis of old have, in connection with the physical and subtle bodies, discovered numerous Yoga practices which may broadly be arranged under four systems viz. Mantra yoga, Hatha yoga, Laya yoga, and Raja yoga. The practical portions of these systems of yoga are described at length in separate Yoga-books. The portions relating to worship in the four systems of yoga contain observances and practices which are based on Science, and are so numerous and varied that they are sure to be found helpful in one way or another, by all the religious sects of the world. Those who hold the responsible position of teachers among religious sects should carefully study the Yoga-Praveshika and the four Samhitas, (In the yoga literature, these five works are of practical importance) and acquire some knowledge of the practices described therein whereby they could do much practical good to their respective sects. The enquiring student, if he follows the same advice, will find himself on the true and right path which will be to him a source of genuine and heartfelt gratification.

Arjuna's Grief.

BY M. S. NATESON.

(concluded.)

VII

It seems one may be endlessly discoursing on the Gita. It is one of those books on every word of which volumes may be written. Like its Dictator, it is infinite and endless, and a repeated study thereof makes it more mysterious and suggestive. Innumerable have been the commentaries written upon it, but it does not appear that it has become more intelligible on that account. Almost every verse in it has been interpreted in a number of ways. Rival schools of philosophy find authorities in the self-same Gita for their theories and often fight with one another. Sometimes holy names are dragged into the discussion, a particular commentator is spoken of as a fool, another as a genius and so on. Nor is the Lord Himself spared. He is called a dangerous teacher by one; by another an ill-qualified teacher; and by a third a confuser of thoughts having given utterance to a half-truth here and a half-truth there with a lot of contradictions and absurdities.

In spite of these contradictory theorisations, it may fairly be said that the primary object of the Gita is to teach the way to obtain undisturbed peace. The only way to obtain it is self-realisation. According to wise men, the Gita teaches three secrets स्वधर्माचरण which is गुह्य, discrimination between the self and the non-self which is गुह्यतर and the knowledge that everything that exists, gross and subtle, movable and immovable, visible and invisible, are nothing but the Lord which is गुह्यतम. These three secrets represent the essence of the Vedanta and indeed of all the

scriptures of the world. They are the cream of Religion, and ninety nine per cent of the human race vainly attempt to understand them and realise them. The understanding can come only with the help of the आचार्य who has himself realised the inner meaning and who can guide the disciple along the proper path. Individual effort, however much aided by translations written though they may be by European Orientalists, can avail little or nothing in this direction. When studied under a teacher, what otherwise appears to be a bundle of contradictions is seen as a beautiful consistent whole, idea following upon idea in wonderful sequence, evolving in all its fulness a grand philosophy. The Gita is not only a divine commentary on the Vedas, but it is a divine compendium of the Srutis. Every word in it stands for a number of texts and often a single expression epitomises a whole Upanishad. And it is only the आचार्य that can initiate the disciple into the mysteries of the Divine Lay and can thereby make him understand what is taught.

वसुदेवसुतं देवं कंसचाणूरमर्दनम् ।
देवकीपरमानन्दं कृष्णं वन्दे जगद्गुरुम् ॥

The Inter-Caste Marriage Bill.

By P. S. Sivaswami.

The Hon'ble Mr. Patel's bill, now in the Select Committee stage, will perhaps form the 1st item, in the programme of the social reconstruction, as conceived by some of our countrymen, who, under the lead of the European thought, assert that measures like this are necessary in the interests and well-being of the Hindu Society. They seek to obtain sanction, from the State Legislature, for such measures. Those who hold opposite views on the question are characterised as men opposed to freedom in social matters but rabid home-rulers claiming political freedom and so on. The nature of the issues raised is such that we should examine and settle upon the fundamentals of our existence, if we should carry on our work begun by our ancient ancestors and achieve their aims on the lines indicated by them.

Is the sanction, from State Legislature, on social matters, conducive to the growth of freedom? In my humble view, the Western conception is entirely different from that of the Indian. The Western idea of State is evolved from a truth but partially seen and acted upon. Our task is to rescue our freedom not only from the foreign domination but from the clutches of the State and the idea that inspires it at present.

The world's ordered existence has sometimes been represented as a kingdom and the perfection of man consists in his becoming a good citizen of that Kingdom. This principle has been given undue importance in the West and carried to extreme limits with the result that the state idea is one ruling idea, both in the secular and ecclesiastical aspects, governing men's activities there. The State—whatever be its form, monarchical or Republican, Autocratic or Responsible—is the one dominating personality which controls individual's freedom of action. In all matters, social, economic, scientific and religious, the approval by the State or at least its witnessing sanction is absolutely necessary and it forms the determining factor for man's activities, however great and perfect he may be. The struggle for freedom in the West stake always the form of dissolving the power of the State which has a tendency to collect itself and become omnipotent, in spite of frequent changes in the form of the State. In India, this principle has not taken such deep roots exclusively. The perfection of man, according to the Indian view, consists in rising above the State and other institutions that bind him. Accordingly, the State, as institution took a subordinate place in the scheme of Hindu life. The dominant idea, here, is how to provide institutions which would serve as disciplines for the undisciplined and at the same time be sufficiently decentralised for the play of perfected individual's freedom. It will not be wrong if I say that almost all the seekers of truth have had to suffer martyrdom, under the system of State obtaining in the West, as the State-law which binds all alike gave no quarter for their existence. In India, a prophet found little or no difficulty to establish his truth in his own life-time. But, here also, our institutions become petrified unless we constantly watch and maintain equilibriun. In periods of lassitude, our institutions get out of order and various ugly features are noticed. The question is how to remedy them. Shall we bring in the notion of European State-idea in our life and give it an all-round power to bind us in all matters and remedy our existing defects in our social system through its sanction and agency?

The opinion of the people on the bill in question is admittedly divided. For the bill, it is argued, that the Legislature should sanction the validity of inter-caste marriages as it is conducive to the welfare of the community. It is further argued that in as much as the administration of law by British Courts resulted in a uniform rule prohibiting inter-caste marriages in all cases, it has become necessary for the legislature to interfere. If so, how does the legislature help those who also equally feel that inter-caste marriages are not conducive to the welfare of the Society? Assuming they are only a minority, should you not allow freedom to act up to their convictions? It cannot be denied that there are large Social groups in our country who honestly hold that the law prohibiting inter-caste marriage should not be easily disturbed and if a member of any such group, remaining a member thereof, violates that law, the duty of courts is surely to hold that violation in that case improper. It might be that the courts should not have applied a uniform rule prohibiting inter-caste marriages even in cases of communities which permit such marriages. It is said that the non-Brahmins of Madras favour the bill and only the Brahmins oppose. (I do not believe that this is a correct statement). In that case, the law permitting inter-caste marriages among various communities of non-Brahmins alone is good.

At any rate, the Brahmin social conscience is admittedly against the bill. The Brahmins hold that food and sex relationship are two very important items in man's life and they believe that, unless they are regulated, that proper environments for perfection of man cannot come into existence, and they further believe that the forms of discipline in matters of food and marriage should not be easily changed and any irregular mixing up with those who do not believe in the forms or adopt other forms is detrimental to the communities' well-being and proper discipline. It is therefore necessary to see that our legislators do not trifle with the opinions of the communities who oppose the bill.

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Literary and Educational.

India—an Ode.

By Prof. V. Saranathan M. A.

[*Argument*:—The Ode commencing with an address to the natural powers and sanctities of India and invoking them in the present hour of decay and fear, proceeds to tell of the happy strength of Ancient India as called up by memory, how it was broken; how the darkness of time and variety of change, of attainment and fall in the centuries—continued; how in the present time of her world-contact, her afflicted children should rise. The Ode concludes with a hortation to her sons to stand again as before God's eyes.]

I

Splendour of mountain-sunsets! And ye Streams
That from cloud-summits heavy-wooded, bear
And bring the tumult of old hermit-dreams
In which these fragmentary glories shine and share!
Ye in this vaporous half-light and dim noise,
When Blessedness is scared, bear ye one glory,
An echo of that high compassionate voice
That spoke in Himalaya, when Victory
Warrior-armed, rose in womb of Uma?
Breezes of western Ocean! Awe
That swept o'er hills, from Vindhya's storms
To sweet cloud-nurse of Caveri, as a Breath!
What disquiet slumbers! what alarms!
Ah, what strange fear holds sanctities o'erruling Death!
O where those efficacious air that call?
Whence sleepers woke from funereal chants,
And armies dead! O Holy Arm to appal,
O flame-borne prayer unto all Soft Names!
Gods, why play ye, ambrosial-eyed, these games?
Our Truth is deep surrounded, and in dark haunts
Sleep everlasting melodies of our Aims!

II

Ah those Melodies! Softly they awaken;
And footsteps of Meditation then resound
When wildly arisen, Memory doth surround,
With fondness and vision, those song-ways forsaken;
Shadowed divinely, golden *their* content;
Marching securely, freedom their abode;
Rivers and armies, sword, and word hallowed,
Sweet Mother grew, and God was Her Raiment!
The forest flowered to Rama's feet,
The hill in vibrant tones did beat
To Ravan's prayer; and Janaka's brow
With wisdom's august light did silvery tremble,
As Arjun's sunshine-victory's Vow!
While various winds did benediction assemble!
Then Man was charioteered by arm of gods
And heaven's handmaidens served the paths of kings;
Then Night bloomed sacredly on ascetic's rods,
And hermits' wives gave guidance unto the stars;
And Peace as a foundation stood, where wars
On her firm battlements broke and crushed their wings;
In Vishnu's calm, Earth cradled innumerable jars!

III

Mid thunder of subterranean disease,
And multitude of names and rights and feuds,
Mid altar-smoke enfeebling fortitudes,—
Break all her terraces of might and peace!
And those auroral rites and fiery time,
And fruit of kingdoms set on mountain snows,
And windward rapture of her cities' chime,—
In shattered skies on flooding darkness, close!
Her codes, her creeds, her graceful arts
Her arrows, poems, and cohorts
Of learning's lance, and fierce displays,—
What Kapila and Patanjali wrought—
Scatter afar in violent ways
And now kings, priests, cows, wives, and holy Books are [naught.
A natural wave as of a forest moving,
A gentle Gaze overflowing Man and Bird,
And pain and death and beauty softly proving,
The Buddha's silver-footed Love! Ah slain!
Nor Sankara's armoury avails again;
Nor fountain-fires by princess-hands yet stirred
Unsway offended stars that crush her plain!

(To be continued.)

The Madras Fine Arts Exhibition.

By A Visitor.

Considering the number and variety of the Exhibits one must say that this year's show was a decided improvement over that of last year. There were four sections though of course the first ought not to be taken as an index of the remaining three. The front screen contained some very amusing performances which could find their equal only in some of the Futurist or Cubist productions. I really could'nt account how they got there unless upon the supposition that the management was of a too generous disposition to encourage by all means every attempt at artistic representation. Another feature of this year's exhibition was the large number of canvasses which individual artists contributed. As most of these artists specialised in particular subjects as fields, ruins, ships etc., the large number of exhibits of the same subject sometimes had a monotonous feeling and tended to lower the interest in the subjects. But an exception must be made of Mrs. Chamier, that versatile artist who contributed exhibits almost in every medium. She had exhibits in oils, watercolours, pastels, besides a lithograph and a plasticine model. Not only did she exhibit in various mediums but what is of greater interest she had a wide range of subjects. Mountains, landscapes, architectural subjects, portraits and a number of others were dealt with by her. Her handling of them showed that every one of them was familiar to her. Her portrait study in pastels of Miss. Ayling (216) was a beautiful one done with a great amount of graceful lines that contributed not a little to the ease and charm of the picture. The yellow flaxen hair of the lady with the light falling on it from behind and the face thrown into a transcendental shadow, the green gown picked out here and there by a red bead and the deep purple cushions presented a wonderful colour scheme which was as good as it was harmonious. Her water colour "The Dreamy Dahl" (199) was another exquisite production done in a low key in consonance with its title. The whole had a profound repose about it and the large overhanging tree in the foreground and the mists arising over the lake beyond added very much to the effect. The "Statue of Muthusamy Aiyar, High Court" (268) is a glowing piece of work with the statue itself in the middle distance, with a long corridor behind, with splashes of bright sunshine here and there on the lurid red walls and yellow pavement. The whole is done in remarkably good style. The prizes that were offered to the above three subjects were not ill judged. The "Little Gilt God and the Player" (270.) "The Triplicane Temple" (271) and "The Sacred Bull" (277) by the same artist are large canvasses done with great vigour in a high tone. I need hardly point out that the spectator must stand a good distance off to see the pictures at their best. Another prolific artist is Mrs. Fyson who specialises in rice fields and palmyras. Her pictures always appeal to Indians who love the green fields ever so much. Her "Evening Sunlight" (30) was a very good one with the yellow sunlight playing on the fields and treetops while her "Elliots' Beach" (34) was an equally good one with some fishermen's huts nestling under palmyras and peeping over a sandbank. Miss Burton's works are remarkable for the atmospheric effects so successfully got into them. Thus in her "Delwara Temple" (22) the morning mist enshrouding the ruined temple and the dewy tree with the sunshine playing through its leaves are very artistically treated that the effect is quite realistic. In her other picture (687). "In the rains—Mount Abu", the atmospheric effect again is so well got up that one feels the rain pouring round one. Miss. H. E. Donovan has a style of her own with a rather russet tone predominating and in her "The mild west wind" (20) the force of the gale is very effectively portrayed. Mrs. Campbell's pictures are quite good but her draughtsmanship has yet to be improved. The clouds in her "Madras harbour" (48) seem more like the surging clouds of smoke coming out of a factory

chimney. Mr. Fernandez in his "Monsoon Evening" (1) attains unusual atmospheric effects. Mr. Carlton A Smith's "Gossips" (150) and "Bazaar, Bangalore" (141) are sunny little pictures performed with great forte. Mr. Carlton Smith's "Bonganvillea" (281) and "Gold Mohur Tree" (283) are artistic representations of strongly coloured subjects. Miss. Baker has a number of familiar subjects and though generally her works indeed attain a high level yet in one or two she exhibits a weakness in drawing. Mr. J. R Taylor is to be congratulated as the recipient of the Governor's Prize for his etching of "Ponte Vecchio" (496). The talent with which spaces are managed and sunlight is displayed here and there on walls and housetops is admirable. The greater portion of the picture is in shadows with lights gleaming at portions that give it a peculiar look of mystery as well as charm. There is not a line out of place in the whole etching. The delicacy of touch especially in the distance and in the reflections in the water which is so beautifully attained in this picture is one that any etcher could be envious of and which serves to distinguish it from many others of the same type. The series of etchings exhibited by him are done in a very realistic mood with great steadiness and clarity. It is particularly satisfactory to see the large number of exhibits from Indian artists but it is regrettable that with very few exceptions these do not attain any high standard of efficiency. "Evening clouds" (817) by Panvalker is a bright coloured little picture with heavy copper-red clouds, red-roofs and dark green trees. Mr. Gadgill's "View from Malabar Hill" (54) and "On the way to Bassein (83) are two other fine pictures done in good style. Mr. Joglekar in his Golden Deer (322*a*) makes an attempt at the Bengali method but it is not a very successful one. His "Sunrise" (88) however is much more to be commended. Mr. Findade contributes as usual a large number of subjects all of them of great merit. His "Moonlight at Mahim Bunder" (92) is a fairly successful one while his portrait "Study" (231) and "A New Piece" (304) are clever works executed with great discretion and care. The same artist's "Noorjahan" (312) is a more successful work of a classic order. Mr. Udipiker's "Evening Tibet" (286) is a very impressive bit of work with a solitary peak in sombre yellow rising in extreme grandeur out of a dark background. It is most Impressionist in style. Mr. Atul Bose's "The Taj on the Jumna" (117) is an original conception of a very much hackneyed subject and is done in a crisp and clean way with great attention to spacing and colouring. Mr. Karvadolli specialises in the Portugese views round about Bombay and his views of them are finished in a broad method securing at the same time all the impressions that the ruins give. "Reading" (301) by Miss Daver, that clever lady, is an admirable picture of an Indian lady reclining on a sofa reading a book. Mr. Joshi's "Near the Temple" (298) and Mr. Talavdekar's "Tulsi Puja" (298*b*) are large studio-studies with a photographer's background. "Krishna on the bank of the Jumna" (323) by the former is not a very good one the figures being rather stiff and the landscape ill-drawn while the colouring is not all that could be desired. Mr. Mathradas' three pictures "Kunj Vihar" "Dana Lila" and "Dadhi Bechan" are about mythological subjects but I cannot commend either the dress, the colouring or the drawing. These paintings in their disregard to chronology and 'local setting' may find a parallel in the Biblical pictures by the great Italian masters where the Madonna is an Italian lady and an Italian landscape is meant for 'Christ's Country'. One great merit of 'Dana Lila' however is the excellent grouping of figures. Mr. Khare's picture of the "Foundation of the Akalkot kingdom" (327) is the only one with an historical subject in the show but the same remarks as for the above by Mathradas apply to this also. It would have been far better if these had been worked out with models. Mr. Velanker's "God Krishna" (328) strikes one more as a Gulliver among Liliputs rather than as Sri Krishna in his Visvarupa Darsan. Mr. Sarma's "Sriperambadur Lake" (348) and 'Triplicane Temple' (350) are done in a subdued and simple style and are commendable. "Cyclone" (355) by Mr. Haldar very successfully represents its title while his "Madness" (360) is indeed very much like an Indian Ophelia. Mr. Bhattacharjee's pictures are exquisite and intensely impressive. His "Shiva's Dance of Destruction" (358) is a very noble work conveying the profundity of the subject in a highly remarkable manner. The "flower and the Bee" (370) by the same artist is a very delicate one but the legs of the figure are rather lanky. "Rama the Archer" (372) again is a very spirited drawing with Rama aiming his arrow in all anger at the ocean. Mr. Tagore has very ingeniously caught the weariness of the wanderer in his "The Traveller" (371) where such a one stands knee-deep in grass beside a great tree. The picture appealed to me very much. Mr. Mazumdar's "Krishna's first glimpse of Radhika" (377) won a prize and is a really good work. Mr. Phadke's statuette "A Farmer's Luxury" was a very creditable representation of a farmer lighting a cheroot. The movement caught by the artist is that of the farmer drawing in the first whiff. The statuette had "life" in it. Mr. Sambasiva Pather and Krishnasamy Bakthudu exhibited models in Pondichery clay.

Historical and Scientific.

The Pallavas in India.

By P. T. Srinivas Iyengar, M.A.

CHAPTER II.

SAKA-PALLAVA DOMINION IN NORTHERN AND CENTRAL INDIA.

III. CENTRAL INDIA.

Sanskrit scholars will realize from a perusal of the inscription the great development *kāvya* style had reached in 150 A. D. when we first meet with a specimen of it. It is a great pity that there has to be so many lacunæ in the transcription, thanks to the ravages of time.

सिद्धं ॥ इदं तडाकं सुदर्शनं गिरिनगरादपि दूरमन्त... (मृत्ति) कोपलविस्तारायामोच्छ्रयनिहसन्धिबद्धदृढसर्वपालीकत्वात् पर्वतपाद-प्रतिस्पर्द्धि सुश्लिष्टबन्धम्... वजातेनाकृत्रिमेण सेतुबन्धेनोपपन्नम् सुप्रतिविहितप्रणाळीपरीवाहमीढविधानं च त्रिस्कन्ध...नादिभिरनु-ग्रहैर्महत्युपचये वर्तते ।

तदिदं राज्ञो महाक्षत्रपस्य सुगृहीतनाम्नः स्वामी चष्टनस्य पौत्र...* पुत्रस्य राज्ञो महाक्षत्रपस्य गुरुभिरभ्यस्तनाम्नो रुद्रदाम्नो* वर्षे द्विसप्ततितमे ७० २ मार्गशीर्षबहुळप्रति[पदि]सृष्टवृष्टिना पर्जन्येन एकार्णवभूतायामिव पृथिव्यां कृतायां गिरेरूर्जयतः सुवर्णसिकता-पलाशिनीप्रभृतीनां नदीनां अतिमात्रोद्वृत्तवेगैः सेतुपा...यमानानु-रूपप्रतीकारमपि गिरिशिखरतरुतटाकाट्टालकोपतल्पद्वारशरणोच्छ्रय-विध्वंसिना युगनिधनसदृशपरमघोरवेगेन वायुना प्रमथितसलिल-विक्षिप्तजर्जरीकृतावदी... क्षिप्ताश्मवृक्षगुल्मलताप्रतानं आ नदी-तलादित्युद्घाटितमासीत् ।

चत्वारि हस्तशतानि वीशदुत्तराण्यायतनेन एतावन्त्येव विस्ती-र्णेन पञ्चसप्ततिं हस्तानवगाढेन भेदेन निस्स्रितसर्वतोयं मरुधन्व-

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* This lacuna may be filled up thus:—
स्य राज्ञः क्षत्रपस्य सुगृहीतनाम्नः सवामि जयदाम्नः

† This way of writing seventy two may be compared to the Tamil way of writing ௭௰௨.

कल्पमतिभृशं दुर्द... स्यार्थे मौर्यस्य राज्ञः चन्द्रगुप्तस्य राष्ट्रियेन वैश्येन पुष्यगुप्तेन कारितं अशोकस्य मौर्यस्य ते (कृते?) यवनराजेन तुषास्फेनाधिष्ठाय प्रणाळीभिरलंकृतं तत्कारितया च राजानुरूपकृतविधानया तस्मिन्भेदे दृष्टया प्रणाड्या विस्तृतसेतु... णा आ गर्भात्प्रभृत्यविहतसमुदितराजलक्ष्मीधारणागुणतस्सर्ववर्णैरभिगम्य रक्षणार्थं पतित्वे वृतेन आ प्राणोच्छ्वासात्पुरुषवधनिवृत्तिकृतसत्यप्रतिज्ञेनान्यत्र संग्रामेष्वभिमुखागतसदृशशत्रुप्रहरणवितरणत्वाविगुणरिपु...तकारुण्येन स्वयमभिगतजनपदप्रणिपतितायुषशरणदेन दस्युव्यालमृगरोगादिभिरनुपसृष्टपूर्वनगरनिगमजनपदानां स्ववीर्यार्जितानां अनुरक्तसर्वप्रकृतीनां पूर्वापराकरवन्त्यनूपनीवृदानर्तसुराष्ट्रश्वभ्रमरुकच्छसिंधुसौवीरकुकुरापरान्तनिषदादीनां समग्राणां तत्प्रभावाद्य...र्थकामविषयाणां विषयाणां पतिना सर्वक्षत्राविष्कृतवीरशब्दजातोत्सेकाविधेयानां यौधेयानां प्रसह्योत्सादकेन दक्षिणापथपतेस्सातकर्णेर्द्विरपि निर्व्याजमवजित्यावजित्य संबन्धाविदूरया अनुत्सादनात्प्राप्त यशसा माद्... (स) विजयेन भ्रष्टराजप्रतिष्ठापकेन यथार्थहस्तोच्छ्रयार्जितोर्जितधर्मानुरागेण शब्दार्थगान्धर्वन्यायाद्यानां विद्यानां महतीनां पारणधारणविज्ञानप्रयोगावाप्तविपुलकीर्तिना तुरगगजरथचर्यासिचर्मनियुद्धाद्या...तिपरबललाघवसौष्ठवक्रियेण अहरहर्दानमानानवमानशीलेन स्थूललक्षेण यथावत्प्राप्तैर्बलिशुल्कभागैः कनकरजतवज्रवैडूर्यरत्नोपचयविष्यन्दमानकोशेन स्फुटलघुमधुरचित्रकान्तशब्दसमयोदारालंकृतगद्यपद्य... न प्रमाणमानोन्मानस्वरगतिवर्णसारसत्वादिभिः परमलक्षणव्यञ्जनैरुपेतकान्तमूर्तिना स्वयमधिगतमहाक्षत्रपनाम्ना नरेन्द्रकन्यास्वयंवरानेकमाल्याप्राप्तदाम्ना महाक्षत्रपेण रुद्रदाम्ना वर्षसहस्राय गोब्राह्म...र्थं धर्मकीर्तिवृद्ध्यर्थं च अपीडयित्वा करविष्टिप्रणयक्रियाभिः पौरजानपदं जनं स्वस्मात्कोशान्महता धनौघेनानतिमहता च कालेन त्रिगुणदृढतरविस्तारायामं सेतुं विधाय सर्वतटे... सुदर्शनतरं कारितमिति । अस्मिन्नर्थे महाक्षत्रपस्य मतिसचिवकर्मसचिवैरमात्यगुणसमुद्युक्तैरप्यतिमहत्वाद्भेदस्यानुत्साहविमुखमतिभिः प्रत्याख्यातारम्भं पुनः सेतुबन्धनैराश्यात् हाहाभूतासु प्रजास्विहाधिष्ठाने पौरजानपदजनानुग्रहार्थं पार्थिवेन कृत्स्नानामानर्तसुराष्ट्राणां पालनार्थन्नियुक्तेन पह्लवेन कुलैपपुत्रेण मात्येन सुविशाखेन यथावदर्थधर्मव्यवहारदर्शनैरनुरागमभिवर्धयता शक्तेन दान्तेनाचपलेनाविस्मितेनार्येणाहार्य्येण स्वधितिष्ठता धर्मकीर्तियशांसि भर्तुरभिवर्धयतानुष्ठितमिति ।

Dr. Keilhorn has translated this inscription as follows:—

This lake Sudarsana, from Girinagara [even a long distance]...of a structure so well joined as to rival the spur of a mountain, because all its embankments are strong, in breadth, length and height constructed without gaps as they are of stone, [clay],...furnished with a natural dam, [formed by]...and with well-provided conduits, drains and means to guard it against foul matter...three sections...by...and other favours is (now) in an excellent condition.

This same (lake)—on the first of the dark half of Márgaṣirsha in the seventy-second—72nd—year of the King, the MaháKshatrapa Rudradámà whose name is repeated by the venerable, the son of...(and) son's son of the King, the MahaKshatrapa Lord Chashṭana the taking of whose name is auspicious,...when by the clouds pouring with rain the earth had been converted into one ocean, by the excessively swollen floods of the Suvarnasikata, Palāṣinī and other streams of mount urjayat the dam...though proper precautions [were taken], the water, churned by a storm which, of a most tremendous fury befitting the end of a mundane period, tore down hill-tops, trees, banks, turrets, upper, storeys, gates and raised places of shelter—scattered, broke to pieces, [tore apart]...with stones, trees, bushes, and creeping plants scattered about, was thus laid open to the bottom of the river:—

By a breach four hundred and twenty cubits long, just as many broad, (and) seventy-five cubits deep, all the water escaped, so that (the lake), almost like a sandy desert, [became] extremely ugly [to look at]...

...for the sake of...ordered to be made by the Vaisya Pushya Gupta, the provincial governor of the Maurya King Chandra Gupta; adorned with conduits for Asoka the Maurya by the Yavana King Tushaspha while governing; and by the conduit ordered to be made by him, constructed in a manner worthy of a King (and) seen in that breach, the extensive dam...

...he, who, because from the womb he was distinguished by the possession of undisturbed consummate Royal Fortune, was resorted to by all castes and chosen their lord to protect them; who made, and is true to, the vow to the latest breath of his life to abstain from slaying men, except in battles; who (shewed) compassion...not failing to deal blows to equal antagonists meeting him face to face; who grants protection of life to people repairing to him of their own accord and those prostrating themselves before him; who is the lord of the whole of the eastern and western Akaravanti, the Anupa country, Anarta, Surāshṭra, Ṣvabhra, Maru, Kachchha, Sindhu-Sauvira, Kukura, Aparanta, Nishada, and other territories gained by his own valour, the towns, marts and rural parts of which are never troubled by robbers, snakes, wild beasts, diseases and the like, where all subjects are attached to him, (and) where through his might the objects of [religion], wealth and pleasure [are duly attained]; who by the force destroyed the Yaudheyas who were loth to submit, rendered proud as they were by having manifested their title of heroes among all Kshattriyas; who obtained good report because he, in spite of having twice in fair fight completely defeated Sātakarṇi, the lord of Dakshiṇāpatha, on account of the nearness of their connection did not destroy him; who [obtained] victory...; who reinstates dep osed Kings; who by the right raising of his hand has earned the strong attachment of Dharma; who has attained wide fame by studying and remembering, by the knowledge and practice of, grammar, music, logic and other great sciences; who.. the management of horses, elephants and chariots, the use of sword and shield, pugilistic combat and other...the acts of quickness and efficiency of opposing forces; who day by day is in the habit of bestowing presents and honours and eschewing disrespectful treatment; who is bounteous; whose treasury by the tribute, tolls and shares rightfully obtained overflows with an accumulation of gold, silver, diamonds and (other) precious things; who... prose and verse, which are clear, agreeable, sweet, charming, beautiful, excelling by the proper use of words and adorned; whose beautiful frame owns the most excellent marks and signs, such as (auspicious) length, dimension, and height, voice, gait, colour, vigour and strength; who himself has acquired the name of Maha Kshatrapa; who has been wreathed with many garlands at the *svayamvaras* of King's daughters;—he the Maha Kshatrapa Rudradama, in order to...cows and Brahmans for a thousand of years, and to increase his religious merit and fame,—without oppressing the inhabitants of the town and country by taxes, forced labour, and acts of affection—by (the expenditure of) a vast amount of money from his own treasury and in not too long a time made the dam three times as strong

in breadth and length...[on] all [banks]...(and so) had (this lake) made (even) more beautiful to look at.

When in this matter the Maha Kshatrapa's counsellors and executive officers, who though fully endowed with the qualifications of ministers, were averse to a task (regarded as) futile on account of the enormous extent of the breach, opposed the commencement (of the work), (and) when the people in their despair of having the dam built were loudly lamenting, (the work) was carried out by the minister Suviṣākha, the son of Kulaipa, a Pahlava, who for the benefit of the inhabitants of the towns and country had been appointed by the King in this government to rule the whole of Anarta and Surāshtra, (a minister) who by his proper dealings and views in things temporal and spiritual increased the attachment (of the people), who was able, patient, not wavering, not arrogant, upright (and) not to be bribed, (and) who by his good government increased the spiritual merit, fame, and glory of his master.

It is to be noted that this inscription gives a description of the ideal King according to the notions of the Brahmana poets of the II century A. D. The King's chief function was to protect "towns, marts and rural parts" (*nagara nigama janapada*) from "robbers, snakes, wild beasts, diseases and the like." His code of honour was quite as high as that of any man of any age. The list of his accomplishments is no piece of courtly flattery, for Hindu Rajas have always been noted for their intimate acquaintance with and liberal patronage of all knowledge—fine arts, military arts, the sciences and industries. This inscription besides informs us that great works of engineering were undertaken and paid for from the royal treasury. The fact that a casual record of a public engineering work composed by an ordinary court-poet is composed in such excellent poetic prose (*gadyakārya*) indicates that prose-composition must must have been practised for a long time for literary purposes.

(To be continued.)

Modern Law and Social Order.

By N. S. Visvanatha Aiyar.

There is everywhere the cry of "Self-Determination." In law, politics, religion, and every sphere of activity, the principle of Self-determination is sought to be made the guiding principle.

It is difficult to define the standards or enunciate the tests that constitute the elements of "Self determination." The point of contest is only as to the details that make up the working of the principle. There is absolutely no dispute as to the soundness of the principle itself.

The principle of Self-determination is advocated with immense zeal and enthusiasm because the experiment of 'Centralization, competition' advocated throughout the nineteenth century has been a disastrous failure, and the Great War has been but the visible expression of forces let loose on the world, dictated by ambitious motives of competition, centralization, overlordship &c.

Modern Law is but the expression in systematic form of the forces that have been at work and still continue to work, founded on ideals of competition conflict; and unless a higher view-point is sought to be applied to modern Jurisprudence, and modern law is sought to be defined, systematised and administered in terms of the higher view-point, the principle of self-determination has absolutely no meaning and can be of absolutely no efficiency whatsoever in bringing about the state of things for which it is intended.

It is not my purpose in this paper to discuss academically what exactly Modern Law has to do with Social Order in the world. For a discussion of that description is likely to be vague and from a practical standpoint it is not likely to be of immediate use or profit.

I propose to limit the scope of this paper to a consideration of how far Modern Law has been efficacious in contributing to order in the various groups of human society with which we have to deal in South India.

Sir Henry Sumner Maine himself, better than whom an authority on matters relating to Indian Jurisprudence it is hard to discover, frankly admits that, in Indian Village Communities, men of widely different castes, Mahammedans and Hindoos, are found united in the same village group.

These village-communities which according to Sir Henry Sumner Maine are not simple but composite bodies including a number of classes with very various rights and claims, have already become almost extinct, almost ground down by the centralising machinery of Modern Law, and what we find now in Southern India is not a congeries of village-communities, but masses of humanity with no natural cementing link but artificially kept up by a legal machinery which, whatever be its defects or merits, is a powerful efficient instrument for preserving apparent order.

External order maintained by the police and military can never be a good substitute for internal order and harmony in society. Because, where internal order and harmony in society prevail, external order flows as a logical corollary and such view-point in Jurisprudence should be taken as much as possible to minimise the points of contest and promote matters of concord.

Western Jurisprudence, based as it is on conception of "Individual Rights and duties" is completely out of tune with the fundamental basis of Eastern Jurisprudence based on "Communism and co-operation". Hence modern law when applied and administered in South Indian Communal groups has destroyed whatever vitality there was to be found in the groups. How the group-life has been destroyed and an adequate substitute has not been discovered I shall try to show herein.

In the first place, it should be urged that English administrators that administered the provinces that came under the East India Company's Administration could have availed the institutions like the village communities already in existence amongst the people and made them more vital, and held them responsible to the paramount Government for law, and order. That they did not do so but introduced the Ryotwari system with absolutely no intervening link between the Ryot and Government, deprived the country of the benefit of the only corporate organisation that ages of invasions and plunder could not erase. With the introduction of the Ryotwari system, it was pleasing for the ryot to believe that his property and person were absolutely safe under a law that guaranteed security of person and property but he hardly realised that the only instrument of Government in which he had his own voice and which was capable of high and useful expansion if handled with enough sympathy and genius, was taken out of him.

Secondly a class of men who familiarised themselves with the institutions of western administration and the view-point of western jurisprudence grew up in the land. This class of men had its constituents mostly drawn from the ranks of those whose intelligence and culture were once used in the working of the village communal organization. The persuasive priest or elder who could with a kind word heal up the differences submitted to his consideration, and who probably required no remuneration, whatsoever for that particular service, found in his son a busy lawyer full of briefs or a dispassionate judge, saturated with western jurisprudence of 'Individualism, Anti-communism, Nationalism'.

(To be continued.)

N. B.—This article was contributed to the Lawyers' Conference at Madras.

Reviews.

Democracy and Empire. By A. E. Duchesne: Oxford University Press.

The Greek democracy in spite of Greek political genius and sense of harmony, was based on a conception of privileged citizens prosperous and leisured owing to the toils of slaves. Rome did not abolish slavery but her jurisprudence was a civilising and equalising agency. The Christian faith revolutionised thought by proclaiming the spiritual equality of all. It is opposed to privilege. Mr. Duchesne says that the modern ideal is 'The Empire for all and all for the Empire.' Everywhere the craving of the modern peoples is for democracy. Democracy however implies not only freedom but also ideals of duty. It is Government *of* the people *by* the people *for* the people.

But can a democracy govern an empire? History shows that it cannot rule an empire founded by aggression. In the case of the British democracy, the author points out how the party system has got various defects and how the power is slowly passing into the hands of lawyers. But in inweighing against Lord Morley's annulment of Lord Curzon's partition of Bengal he betrays his sympathies or lack of sympathies.

The auther then describes the development of the British Empire. He shows how the Empire is a natural growth and how it is helpful in respect of commerce, the providing of outlets for the overflow of the population, and the training of men in the art of government.

He then deals with India and says: 'India is at once the crowning glory and the most difficult problem of the British Empire.' His historical retrospect is certainly not in praise of India, as can be well expected from his temperament and bias. He however says well: 'India has supplied, from Elizabeth's reign onwards, precisely that stimulus of which our country has stood in need. To the desire to reach India is due our naval and military supremacy as against Holland and France. To the trade with India is due much of our past and present prosperity and wealth. Without India Lancashire were bankrupt. To our retention of India is due our present imperial prestige. To our training, in and by India, is due our practical sagacity as administrators.......Finally, to India we owe the most magnificient example of disinterested devotion and loyalty the world has ever seen.'

The author then says that British rule must prove itself worthy of Indian loyalty. Britain must test and prove India's resources. 'For a thoroughly prosperous India we must have indigenous capital.' He says further: 'We have to train the Indian as a manual worker, as an agriculturist, as a mechanic; and, most important of all, as a superviser and skilled employer of others......One cardinal defect of our present educational system is that it has ignored *training* and devoted itself chiefly to instruction.' *Swadesi* Banks are necessary. Indian industries have to be developed The arts and handicrafts of India must be fostered. He says further: "There is one more aspect of the economic question which must be indicated, namely the fiscal. There is no branch of our administration in which greater injustice has been inflicted on India.' He says again: 'It must be remembered that the Indian tariff was in no sense *protective*, so that actually Lancashire obtained protection against India, a proceeding strictly analogous to that which in the bad old days ruined Ireland's industries.' In another place he says: 'India has no voice in her own fiscal arrangements.' Finally he says well: 'If we desire to treat India fairly we must grant to her the same fiscal autonomy as is enjoyed by Australia and Canada.'

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Miscellaneous.

Dangers Ahead.

By K. R. Ramabhadran.

Experience in the hard school of adversity ought to teach an imperishable lesson to all these who have survived the carnage and desolation of millions of humanity. The present has absolutely no reason to exist if it does not profit by the experience of the past. Even so, the problems that are peculiar to India are to be tackled with sufficient courage and due precaution.

India has just now entered a stage which requires the best exhibition of the hitherto latent capacity of all her citizens. It is not the business of the detached observer to harp on the misgivings of the past save it be the case when they are necessary for a national forecast of the future.

The anticipations of civilization are vital indeed; and the West has only begun to realise the grave responsibilities underlying this ceaseless march of civilization. The Western civilization was shaken to its roots by the Great War and the net result seems to be exhaustion mental as well as moral. The elements of stability are wanting in the present settlement and new causes of strife have been super-added to the existing ones.

If we are then to avoid this endless march of the apotheosis of Progress, our path surely ought to be radically different in politics as elsewhere. Party system is a necessary evil with the workings of democratic institutions. Extreme precaution is to be taken, very early indeed, against the extra-legal developments which ere long have created the Rings, Bosses and Placemen elsewhere. The vicious Western habit of "thinking in terms of party" and therefore being blind to the merits of men belonging to the other party, is to be given a harsh blow. In politics as elsewhere it is organization allied with power that wins; and knowledge is power. An acute criticism of one party ought to be necessarily followed by a well-thought out constructive programme. Criticism of measures ought to supervene criticism of men; and the latter is justifiable only so far as it leads necessarily to a reform of abuses in measures. The cry of bread for all, and ideas for all per se cannot succeed in forcing the human race into paradise.

A lesson from Canada is also to be learnt in our country. The Canadians do not see why their government should have the power of giving consolation prizes. Why kind hearts should be exchanged for coronets, is truly not clear. If an early attempt is made to prevent the recurrence of these "titled non-entities," one of the mischievous uses of party-funds may be safely eliminated.

Elsewhere in the domain of industrial expansion every mail carries home the news of strikes. It is only far-seeing capitalists and circumspect labourers that avoid the waste and unemployment consequent upon needless strikes. An one-sided onward industrial rush has been long ago pronounced to be detrimental to India. The healthy development of village industries, thriving in a communal atmosphere, has been declared to be a necessary survival with India. This implies the need for the resuscitation of the old guilds invested with autonomous powers. Unhappily all the Industrial Education Reports are only replete with the sad tale of their decay; the more regrettable blunder is that in their stead *de novo* unions are recommended with their dependence on the central government.

The economic axiom of labour being a peculiar kind of human commodity has yet to be understood in all its possible developments. Any number of leisure arrangements and housing schemes will be only a necessity if capital wants to meet labour half-way. There is also a possible danger of relying over-much on State interference; the much misunderstood pontiff of economics is quite right when he indicates at a certain point that

State-interference can go only thus far. The State for instance, can enact that no wage below a particular minimum shall be legally payable, but it *cannot enact* that all those who previously received less than that minimum shall continue to be employed since its possibility depends upon the circumstances proper to the particular industry which has to run its business.

Business too has to rest on a spiritual basis. The world has advanced so much at a break-neck speed along one avenue seeking more and more the material comforts of life that the existence of the saner and safer side of things is brought home to the minds of the knowing only after cataclysms. Be it remembered that temporal learning leads individuals only to a certain extent when the cry of thus far and no farther stands in the way either in the form of darkness, want of reliable data or even dismal gloom. The danger of a soulless education is no less grave than the essential need for the diversification of Indian talent. India at any rate is not in need of discussing anew the proper basis of spiritual reconstruction.

Unhappily a futile imitation of the West is miserably taking hold of her educated citizens. Even so her indigenous institutions are to be effectively preserved in the face of the momentary storms of the West. Hasty reformers do not seem to have seriously devoted attention to the many industrial problems likely to emerge from an unmitigated rush to produce the Western women in India. The ever-increasing occupation of women in factories, the problem of the unemployed and the unemployable, the resulting loss in moral solidity, the danger of State-interference with regard to unmarried women and widows—these are some of the grave objections which have to be cogitated upon before a lamentable and futile imitation of the West takes place in our country.

These then are same of the dangerous spots where India is bound in duty to take the lessons of time, if only she wants to avoid the momentous revolutions that have disfigured the even harmony in the chronicles of other nations. It is hazardous enough to force the human race into paradise but it is folly in a nation to repeat *step by step* all the errors of centuries.

Olla Podrida

May I be permitted to make a suggestion? Even the scavengers have formed associations and are going on strike. The Purohits and priests ought, I think, to form an association. The rich people have agitated and are becoming richer. Why should the poor Purohits alone ever go poorer?

***

Austria has now shrunk in size in bluster. She is hesitating as to whether she should join the Danube states or Germany. Yet, it was not very long ago she threatened to swallow up all the neighbouring powers. The wheel of Time hath brought its revenges.

***

Fancy franchises and experimental electorates are the order of the day. Go on! Go round and round and call this progress. Men are but children of a larger growth!

***

Justice is warmly supporting Patel's Bill. It is just that it should do so. You know that Justice is proverbially blind.

***

During the enquiry by Lord Meston a question arose as to whether the gentlemen who appeared for either side were plenipotentiaries. His Lordship put an inconvenient question. But he forgot that the most perfect system of representation is that under which one voluntarily represents others and not that under which they ask him to represent them.

***

Mr. C. P. Ramaswami Iyer stated in that arbitration enquiry: 'The Brahmana who took to politics got away from the religious path and as such he lost his religious hold.' The religious hold vanished long ago. Now all are at sea with no hold on anything. Sink or swim! Go on!

***

In the same enquiry Mr. Peri Narayanamoorthi said: "If a Kshatriya could represent all the other classes including Brahmanas, and a Shudra could represent all the other classes, why should not a Brahmana represent all the other classes?' Very good argument. But who cares for argument. This age is too intellectual to understand arguments. It is clever only in wars. As soon as the question of politics comes in, some people become suddenly untutored Indians. They want all the wealth, all the power, all of everything. Why? Because this is the age of ignorance and desire masquerading as wisdom and unselfishness.

***

Did you see the new methods of *New India*. J. H. Cousin's lectures in Japan are duly catalogued and described for us. B. P. Wadia is India's labour Chief. Our land is becoming full of uncrowned Kings. There are uncrowned Kings in Madras, Bombay, Calcutta etc. Each village is going to have uncrowned Kings and L. C. Ms. All right.

***

Col. Johnstone seems to have an inveterate dislike for Sulphide Hydrogen. He literally walked into the Christian College and made things lively there!

***

But the academic atmosphere is best nearest the shops and coffee clubs. Is it not so? Why? Because we are making the future citizens who will be experts in buying and drinking. So let all colleges be between shops and coffee clubs.

***

Did you see the new Cartoon in *New India*. It is novel in its posturing conceptions. India is certainly going in for brand-new art.

***

Talking of art, I cannot but think and speak of the Bengal school. It is self-advertising and much-advertised. But it is alien in *actual* artistic intention and treatment as it is Indian in its *professed* artistic intention and treatment. Just look at Krishna in the advertised picture of Krishna and Kuchela. Ugh!

***

James Dodd is agitating for allowing all solicitors to argue in all courts. He says that they argue more briefly and better than the barristers. He inveighs against the costliness of litigation in England. But in rich India we must have two counsel, two solicitors, two clerks, and two volunteers in each suit! That is the New Dispensation (or dispensing with) of Justice.

***

Bhagawan Das has been damning Sri Krishna with his usual unscholarly and psuedo-scholarly utterances. I shall go in for him in my next.

***

The Turkish war (of words) is going on! The Turk wants to remain in the name of religion; the Christian wants to drive him out in the name of civilisation. This is one kind of modern spirituality.

SCRUTATOR.

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There is no book of the Hindu religion which does not contain eulogistic words about 'Brahmi.' The *Vedas*, the *Puranas* and all *Vaidyak* literature extol this 'Brahmi' with one voice. It is very difficult to give a complete account of it here and therefore only one of the Sanskrit verses of the well-renowned and universally respected Sri Bhava Misra, the *Rishi* of the *Ayurveda* is given below with its English translation:

ब्राह्मी कपोतवंका च सोमवल्ली सरस्वती । मण्डूकपर्णी माण्डूकी त्वाष्ट्री दिव्या महौषधी ॥
ब्राह्मी हिमासरा तिक्ता लघुर्मेध्या च शीतला । कषाया मधुरास्वादु पाकायुष्या रसायनी ॥
स्वर्या स्मृतिप्रदा कुष्टपांडुमेहास्रकासजित् । विषशोथज्वरहरी तद्वन्मण्डूकपर्णिनी ।

English translation of the above.

"Brahmi has been designated by various terms such as *Kapotbanka*. *Somavalli* (having the power of making one as beautiful as the moon), *Saraswati* (the giver of wisdom and knowledge) *Manduki*, *Twastri*, *Divya* (the giver of brilliance and sanctity), *Mahaushadhi* (the best and greatest of all medicines), and *Sharada* (capable of making one's voice very melodious and improving the art of music). Brahmi is cool refreshes the brain. It is mild and improves one's digestive power. It is efficacious in constipation, hysterea dyspepsia, and is sweet. It prolongs one's life and is the best of all alchemies. It makes one's voice sweet and clear, and lungs so powerful so as to enable him to sing at the top of one's voice. It increases intelligence and understanding and improves retentive faculty. It cures leprosy, purifies blood and does away with any ailments relating to blood; cures cough, poison, any poisonous fatal condition and every kind of fever."

Thus run the praises of this erudite *Rishi*. In the holy *Yajurveda* we find it well expressed that by the use of "Brahmi" even barren women produce intelligent and beautiful sons. We quote that portion from *Yajurveda* in the following:

तनूपा भिषजा सुतेऽश्विनोभा सरस्वती । मध्वा रजाँसीन्द्रिय मिन्द्राय पथिभिर्वहान ॥
आश्विना भेषजं मधुभेषजं नःसरस्ती । इंद्रेत्वष्टायशः श्रियँरूपँरूप मधुःसुतं ॥

Now, I want to lay emphasis on this fact that '*Brahmi' is the giver of strength, wisdom, learning and longevity and makes voice sweet and clear.* Still more I want to emphasise the fact, as has been stated by the learned *Rishi*, *that 'Brahmi' is the best of all alchemies (i.e. Rasayan).*

The following Sanskrit couplets of the learned *Rishi*. Bhava Misra, will tell you what an alchemy or *Rasayan* is:

यज्ज्वरव्याधिविध्वंसि वयःस्तम्भकरं तथा । चक्षुष्यं बृंहणं वृष्यं भेषजं तद्रसायनम् ॥

"That remedy which cures all kinds of fever and other afflictions, establishes one's life and prolongs it, efficacious to the eye and makes the body strong and muscular, is called an alchemy."

दीर्घमायुःस्मृतिं मेधामारोग्यं तरुणं वयः । देहेन्द्रियबलं कान्तिं नरो विन्देद्रसायनात् ॥

"By the use of this alchemy, both men and women gain longevity, sharpen their memory, keep their stomachs in order become immune from maladies and get enhanced youth, strength, beauty and brightness of their bodies and limbs."

जरारुजामृत्युवियुक्तदेहो भवेन्नरोवीर्यबलादियुक्तः । विभाति देवप्रतिमः स नित्यं प्रभामयो भूरिविवृद्धबुद्धिः ॥

"By the use of this alchemy, a man being immune from diseases and untimely death, becomes strong and attains the igh and eminent position of a God."

नं केवलं दीर्घमिहायुरश्नुते रसायनं यो विविधं निषेवते । गतिंसदेवार्षिनिषेवतां शुभां प्रपद्यते ब्रह्म तथैव चाक्षयम् ॥

"One who uses this alchemy in various ways, does not only gain longevity but also attains salvation and the auspicious position of a God."

Maharshi Bhagwan Atreya has also spoken very highly of this alchemy in the following manner:

दीर्घमायुःस्मृतिर्मेधामारोग्यंतरुणंवयः।प्रभावर्णस्वरौदार्य्यंदेहेन्द्रियबलंपरम्॥वाक्सिद्धिप्रणतिंकान्तिलभतेनारसायनात्

"A person who uses this alchemy (Brahmi) gains memory, immunity from all maladies, youth, brightness, fair colour, power in voice, strength in body and limbs, politeness and brilliance."

Gentlemen, such are the wonderful qualities of 'Brahmi'. Knowing this much about it, if you delay in commencing the use of this priceless nectar-like panacea, it will be a matter of great surprise. Gentlemen, this 'Brahmi' is that great remedy which has the power of bestowing wisdom, and by the use of which Sri Swami Shankaracharya, whose name is worthy of being remembered every early morning, gained wisdom, never-failing memory, wonderful gift of eloquence and great debating power, and re-established the grand old religion after overcoming all his oppnments. This is the same 'Brahmi,' Gentlemen, by which Sri Raja Rammohan Roy and Sri Swami Dayananda Saraswati, established the Brahmo-Samaj and the Arya-Samaj; this is the same 'Brahmi' which was incessantly used by saints like Sri Swami Vivekananda and Sri Swami Ramatirtha. Even Max Muller, the Great translator and profound European scholar of the Vedas extolled it and urged every man and woman to use it. This 'Brahmi' has been termed in English 'Indian Pennywort' and in Latin 'Hydrocotyle Asiatica

Friends, make up and use it yourselves and get your wives and children to use it in order to make yourselves and your wives and children as beautiful, free from all diseases, strong, intelligent, learned and wise as Gods and goddesses, and thus to make Inda a paradise on this Earth. Friends, it is an inherited property of Indians, and therefore we should be proud of it. It is a consensus of opinion of all the *Vedas*, the *Puranas* and other *Shastras* that even *Amrit* (nectar) is incomparable before it. India is the only holy place in the world where this 'Brahmi' grows and even in India there are certain limited places that can boast to grow it. With great efforts we get this 'Brahmi' collected from those sacred places by sending clever Vaidyas, experts in Ayurveda. Then the Yogiraj himself examines every part of it minutely. After its examination it is purified and sent to customers. Its price is Rs. 5 per bag containing one lb. or forty tolahs, plus As. 7 for postage. Less than one lb. is not sent to anybody, as it is no sale for profits sake but it is simply introducing to the public at only cost price this long-forgotten nectar for the good of others. 'Brahmi' is a nectar-like panacea and it manifests its efficaciousness immediately, and it is so delightful to taste it, and it is perfectly agreeable to all. Pleas mark that no regulations as to diet, etc, are required while using 'Brahmi'. Please inform your friends also of the good that this 'Brahmi' can do for humanity; "to do good to others is a great service". Make up your mind soon; it can be had from:

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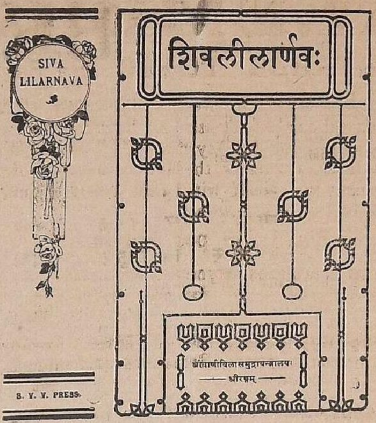

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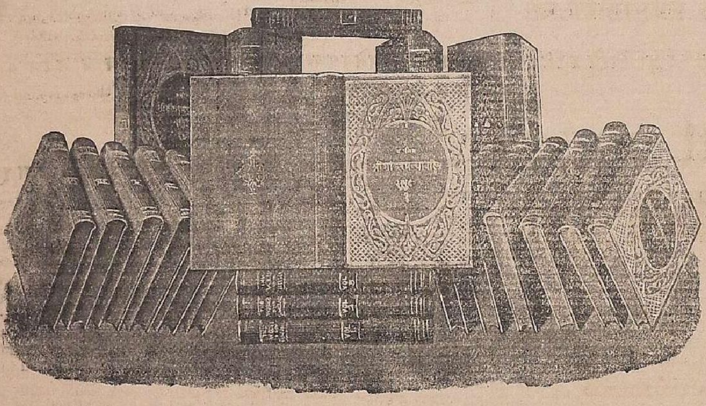

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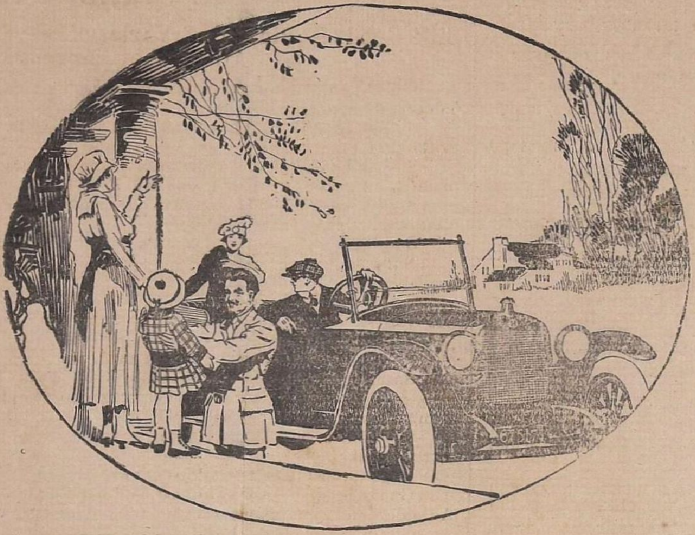

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